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THE RELIGIOUS WORLD.

APPROPRIATE SUNDAY ARTICLES.

Every True Home a Shrine Within a Shrine.
Our Revolutionary Forefathers,
Religious Notes.

A VOICE FROM THE PAST.

By J. A. C.

An Eastern monarch to his wise men spake:
"Give me a motto for my life, always,
To wear, in comfort, as I wear a star,
When joy is mine, or waves of sorrow break;
Whereas no man did answer me so,
'O King in golden letters and fire,
Write me thy throne"—This too, shall pass away.

Christian loosely hold for Christ's dear sake
Earth's fleeting gifts; and let a short bright
Flash on this saying, and down it goes.
And when here's a smile, and up it goes,
Consumes us, we see, an hopes depart,
Knows the little life next close for thee,
While this unending crowns Eternity!

A Shrine Within a Shrine.

Every true home is a shrine. To it we bring the best we have, and in it there is peace and protection. It is the center from which we work. It is the wall which keeps back the flood and rush of life, the barrier which says "Thus far and no farther" to the pressure of the world. Encamping angels form its outward guard. Bright detachments of unseen forces hover over that home in which God is the holy word and the thought of God the guiding standard of the home life.

Compared with the world home is a shrine, a holy retreat. But within the home in its own little world we still need a shrine—a holy of holies, whence power proceeds, whence the Shekinah light flows, that "muster light of all our seeing," to which we bring our best, where we find peace and protection. A center from which to work, a bond which embraces and a rite which holds and centralizes all in the home. This shrine within a shrine is no other than the family altar.

A home without prayer, in which the father lifts up the family in its needs, its afflictions, its labors, its troubles, its soul life in God, is an unorganized, incoherent group of persons. It lacks that uniting core that causes all things in the family life to radiate from one center, as we have seen in great magnetic coils all particles of attracted metal standing out, each in its own time, but all having one fixed point of attachment. It is for want of this binding, upholding influence of family worship that many families give an impression of disintegration, distraction, perhaps of parting, inharmonious interests. Were we unacquainted even many Christian homes in our land we might discover that God's place was vacant. What wonder arrest and disappointment attend on such families.

The solidarity of the family must be maintained. A solid, united front must be presented to the world. There are many ways of building up right family feeling by mutual interest in each other's pursuits, by affection expressed by self-forgetfulness and by the conscious effort of each to promote the pleasure of all. But there is no such consolidating force, no such centripetal influence brought to bear on family life as the worship of God by all the family, including servants, daily at a fixed and early hour. Good must be first in point of time as well as supreme in thought to us.

Every thoughtful Christian must admit that family prayer is a good thing. This once admitted, there is no choice, we must have the prayer. Whatever ought to be done, God gives us grace to do. Then there practical objections, obstacles, even impossibilities arise.

And even so simple a thing as gathering the members of our own family together after minutes of reading, singing and praying becomes a formidable difficulty. We say that our family could not be regular if we attempted family worship. Perhaps the train by which several of the family go to their avocations is early, then another time, or earlier. The mother must be the one to adjust household matters so that with the least possible friction everything shall make for the busy day. Or the trouble in another family may be that there is no fixed hour for anything—everything drifts, one is ready and another is not. But even here, if breakfast, although a movable feast, is set at all, time can be given while the preparations are being made, even after the breakfast is ready. It can wait until the moments of devotion are over. The mother must be the one to adjust household matters so that with the least possible friction everything shall make for the family.

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The Rev. Lewis B. Paton, of East Orange, N. J., a graduate of Princeton College and Seminary, has been invited to the chair of Old Testament Languages and Literature in Hartland Theological Seminary made vacant by the departure of Professor E. C. Bassell to take the chair of Biblical Theology in McCormick Seminary, at Chicago. Mr. Paton is a young man, but has already won a high place among Oriental scholars. He has been for two years in Germany making a special study of Hebrew, Assyrian, Arabic and cognate languages.

Out of each moment some good we obtain, something to wittow and scatter again. All that we listen to, all that we read, All that we think of, is gathering seed.

Gathering seed, we must scatter as well: God will watch over the places where it fell. Only the gain of the harvest is ours; Shall we plant thistles, or shall we plant flowers? —Polland.

Archbishop Ireland's presence in Rome, and his urgent advocacy of his ideas on education, have aroused a great deal of interest. The Jesuit organ has attacked him very fiercely, and it has been generally understood that the Pope indorsed whatever the Civiltà Cattolica said. On the other hand, Leo XIII, has repeatedly affirmed that he has no organ, and that if the people wish to know what he thinks they must confine their attention to what he says. Telegrams have been received stating that the Pope had sent a letter to Archbishop Ireland disapproving the position of the Civiltà Cattolica, but the next day another telegram announced that he had not sent such a letter.

One evening as Mohammed, after a weary march through the desert, was camping with his followers, he overheard one of them saying, "I will loose my camel and commit it to God." The prophet immediately exclaimed, "Friend, thy camel and commit it to God." We cannot expect an omniscient Providence to make up for our neglect of proper effort.

How great a pleasure it is to discern how the most wise God is providentially steering all to the port of his own praise and his people's happiness, while almost the whole world is busily engaged in managing the sails and tugging at the oars with quite an opposite design and purpose.

The French Minister of Justice has sent a letter to the civil authorities throughout France instructing them to report any disturbances in the churches, and forbidding the priests to criticize the laws or the acts of the government. On the other hand a pastoral letter from the Archbishop and Bishops of Nîmes says that the attitude of the Holy See in calling upon the faithful to accept the Republic, simply implies respect for the powers that be, and that that respect shall be observed only as long as is required by the exigencies of the common weal; that the duty of submission ceases when the right to command it ceases. All that the Pope requires is that the people shall not become rebels and conspirators prepared to engage in insurrection.

At a convention held in Germany, September, 1882, at the suggestion of Pastor von Schimbach, of America, a theological student and two gymnasium students were deeply impressed with the lack of Christian spirit in their comrades. As a result they formed the first Bible circle at Ellerstadt in October, 1883, gathering together for prayer from ten to twenty gymnasium students under the leadership of a pastor. The same winter a student in Berlin started two gymnasium Bible classes. Without funds, it was only possible to find new circles as he became acquainted by chance with gymnasium students when traveling. In 1890 the first secretary was appointed by a committee of six gentlemen. Now there are twenty Bible circles with about three hundred members. Their aim is to retain a hold on the members who at fifteen or seventeen years of age leave the schools to become business men or specialists in any department, and secure the establishment of associations especially for the educated young men in the largest cities. Not long since, at the suggestion of Mr. James B. Reynolds, the first students' conference for the deepening of Christian life and the inspiring of Christian activity was held at Niesky, resulting in a number of new Bible circles and a union of those already formed. The work progresses and flourishes, especially in the universities, and is the basis, it is hoped, of a movement which will influence a large proportion of the educated men of Germany to a truly Christian life.

—The Committee taking into consideration the unaccountable behaviour and conduct of Mr. Reed, in deserting his congregation yesterday, when almost all ranks and denominations of Christians among us were assembled at the church by order of the Continental Congress, to humble ourselves before God, by fasting and prayer, to avert from us heavy judgments now hanging over us; have

—Resolved, unanimously, that the said suspension be confirmed.—Extract from the Colonial Records of North Carolina.

Unpleasantly Appropriate. A clergyman, writing in the Homiletic Review, mentions one of those strange coincidences which will sometimes happen, even in church.

After the morning sermon I read the notices for the week, and then announced the closing

SERVICE.

—NEWBERN, N. C., July 21st, 1775.

—Agreeable to an order of the honorable the Continental Congress yesterday, the 20th instant, was observed as a day of fasting, humiliation and prayer, to humble us before God and to deprecate his impending judgments now hovering over us for our sins and offenses. Divine service was performed in the church, and a very动人的 and spirited discourse suitable to the occasion was read by a member of the committee to a very crowded audience, who were assembled on the occasion. A deputation from the Committee had been ordered, previous to the day, to wait on the Reverend Mr. James Reed, Member of the Parish, to request and entreat him to perform divine service in his church on the fast day and deliver a sermon; but their entreaties were vain, as was one of the missions of the honorable Society for Propagating the Gospel in Foreign Parts, he should render himself obnoxious to the Ministry and of course lose his mission.

Our Revolutionary Forefathers.

—NEWBERN, N. C., July 23d, 1775.

—The Select Committee having passed a vote of censure on our Reverend Mr. James Reed, for refusing to perform divine service in his church on the day set apart by the Continental Congress for a fast, a motion was made that Mr. Reed's salary as minister of the said parish be suspended.

IN GENERAL COMMUNION.

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